1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

This corresponds fairly closely with the observations recorded at Kieta. According to the statements of white residents, there would appear to have been much less north-west wind during the year I spent on the islands than is usually the case. Possibly in years when this change in the direction of the wind is more marked, there may be a more definite 'rainy season' than was experienced by me. The islands are outside the hurricane belt. Only on two occasions (Jan. 11 and July 9, 1930) was the wind strong enough to do real damage to the native huts, which are not built to withstand a gale. The former of these was remarked by the white residents as being a south-east wind, unusual at that time, when the north-west wind should have been blowing. The direction and force of the wind are important to the natives because when a heavy sea is running their fishing operations are badly hampered, and this, if continued for more than a day or two, means insufficient variety of diet.

NATIVE REACTION TO CLIMATE

All these people feel the cold very much. They dislike rain, partly because it brings cold, but also for the wetting, and when forced to go out in it will cut a large leaf, probably of bush taro, to use as an umbrella. During a spell of wet weather, with the thermometer on my verandah ranging somewhere in the 70's instead of the usual 80–90°, they went about with their shoulders hunched and their arms folded across their chests, looking the picture of misery. Any blankets or towels that they happened to possess were wrapped round them, and the few proud owners of a white man's vest or coat wore it day and night. They seemed to begin to feel cold wherever the temperature dropped below 80°. Fires would be lighted, and a group would soon gather round, sitting almost on the top of them, or people would light torches of coco-nut-palm leaves and hold them close to their bodies. I have seen them take a smouldering log and all but burn their skins with it.

They will work all day in blazing sun in the taro garden or fishing on the reef if the spirit moves them. But they do not sit in the sun, and they keep their children out of it. A mother may be obliged to take her baby with her when she goes to search for shellfish on the reef, but she will keep its head carefully under her hood. The more enterprising put up shelters behind their houses to give them shade.

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2. *Flesh food*

262 Pig (*gū*)
Opossum (*manī*)
Flying fox (*tsūbak*)
Small variety of bat (*pupūtū*)
Iguana (*biro*)
Frogs, several kinds (generic term *kūra*) and tadpoles (*boboi*)
Insects of grasshopper species (*koka*)
Large white grub found in decaying wood (*pa'oa*)
Many kinds of birds (generic term *nōwan*)

3. *Sea food*

Many kinds of fish (generic term *ien*)
Many kinds of shell-fish (generic term *kesa*)
Crabs (generic term *kurī*)
Turtles (*gurut*)
Sharks (*kes*) (occasionally)

NOTES ON THE LIST OF FOODSTUFFS

1. *Vegetables, nuts, and fruit*

262 Taro (*Colocasia esculenta*, or *antiquorum*) may be considered the
244 staple food, since no meal, whatever else is included, is complete without it, and it will, if necessity arises, suffice for a meal by itself. But most people are not contented unless they have either fish or flesh as a relish (*kabu* or *warit*) to eat with it. Its cultivation occupies a very large proportion of the working time of both men and women, the men in clearing and fencing, the women in planting, weeding, and gathering. Many varieties of taro are known, differentiated by the colour of the tubers, or of the stalks or leaves, not according to taste or properties. One woman gave the names of twelve varieties in her garden, showing me each in turn from a heap she had just gathered, and pointing out their special characteristics. She said there were many more which she had not got in her garden.

137 The giant caladium, very similar in appearance to the cultivated
824 taro, except that it grows much taller, and that its leaves are much larger, grows wild in the bush. It is known as *wiar* ('bush taro'). Its tubers are never eaten. The leaves attain a length of several
[293] feet, and are often used by the natives as umbrellas.

251 The women bring up each day from the taro garden only enough to last till the next day, or at most for two days. Probably because this quantity is as much as a woman can carry, no attempt is made to maintain a surplus store, although the tubers would keep for some time. One day the women could not go to the taro garden because some business connected with the *upi* made it dangerous

1: Blackwood E-5 (1929-1930) 1935
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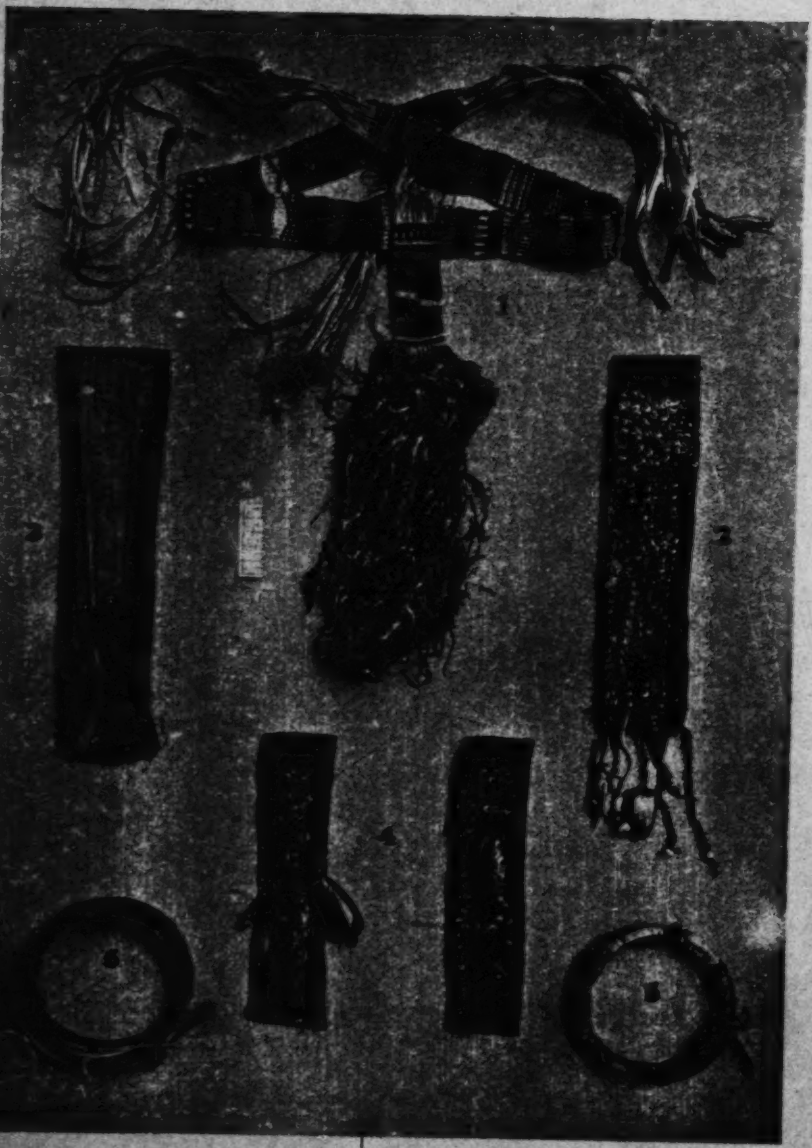
PLATE 75

293
765
881



CEREMONIAL WEAR

1. Mourning belt. 2, 4. Front of widow's belt. 3. Cover for storing these. 5, 6. Cane belts for girl at puberty ceremony (rolled up for storing).

Facing p. 498

in order to acquire a wife. Abducted wives are married only in Buka and north Bougainville, but not in the southern regions of the island; it seems that all prisoners are killed there. 436 583 171

At a normal wedding, as far as I could ascertain, there are no further ceremonies. When the purchase is concluded, the man takes the bought woman home with him, and the wife's relatives give a present consisting of cooked food. After about a week the purchaser and his relatives reciprocate. At special weddings, however, certain festivities take place. In European museums one rather frequently finds objects from Buka and north Bougainville that are commonly called "dance clubs." Some of these are illustrated for example in Edge-Partington, Volume I, pages 244 and 245 (with the incorrect heading: "New Britain Archipelago"); Volume II, page 125 (the note to 3 is based on an error). Furthermore, in Schmeltz and Krause, Catalogue of the Museum of Godeffroy, Plate VI, Figures 3 and 3a. Also the dance club from Treasury Island that is depicted in Guppy's work unquestionably diffused from the north. These dance clubs are correctly named, but they are used only for specific ceremonies. If a chieftain gives his daughter to a native in marriage, great festivities are arranged. The participants fashion clubs of this sort, which are called kaisa and vary greatly according to the taste and the skill of the maker. Most frequently the flat clubs have a broad blade that is painted black, white and red, and are ornamented with the characteristic grotesque human figure or only with its head at the upper end. Other dance clubs are shaped like a lancet, in imitation of war clubs, and have triangular or diamond shaped figures that are painted red, white or black on a black or white background. As a rule they are all made of soft wood that is easy to work, but now and then you find them made out of palm wood or some other heavy hardwood. The wedding guests hold the clubs in their hands; groups of dancers surround the couple, sometimes both, sometimes just one of them, and the clubs are alternately held up in the air or stuck in the ground in a circle around the central figure. After a number of different figures have been executed, they throw away the kaisa, or the boys and youths pick them up and sell them to passing ships for a song. For this reason one can occasionally get hold of hundreds of these dance objects in that region without difficulty, whereas at other times it is impossible to acquire even a single one despite the most tempting offer. 585 293 585 [531] 585

When a woman's husband dies in Buka and north Bougainville, she returns to her parents, if they are still alive, or to her closest relatives; 768

the preparations boys and youths must bring food to the tâlohu and in part prepare it there also. For recreation they dance and sing. This mummery is used solely as a means for extorting all sorts of goods. Namely, the women are told that the spirit Kokorra is concealed in the garb; when they perceive this so-called "spirit," they hastily throw away anything that they happen to be carrying at the moment and run away as fast as possible. Naturally the men pick up the things that have been thrown away and regard them as their own. This activity is continued for a few weeks, during which time the men stay at the tâlohu, where, according to the women's opinion, they are serving the spirit Kokorra. 796

[11] In north Bougainville we find a very similar institution which is apparently an extension and perfection of the one just described. In Bougainville the practice is called rukruk, and sometimes also burri. The procedure is this: every now and then the older men select from friendly neighboring families a boy or youth who has not yet participated in rukruk. Chieftains generally choose more than one youth, but the number of the chosen rarely exceeds four. It is a particular honor to be chosen by a chieftain. After their election the chosen ones are called Matasesên, and, as such, they belong during the time of rukruk to the electors, who are called their Marau. The Marau leads his Matasesên to a remote spot in the woods where a spacious hut has been erected, which is called âhbassa; the place itself is the âhbassa burri. In the hut, which also serves the Marau and the Matasesên as a dormitory, are kept the balloon-shaped hats with which the Matasesên are outfitted. These hats, called hassebôu, are made by certain old men, and for each hassebôu the Marau pays the maker a string of biruan, [see p. 58 ed.] spears, bows and arrows, etc. The Matasesên must now remain at the âhbassa burri until their hair grows so long that they can force it into the hassebôu and thus keep it on their heads. (1) As soon as this happens, the Matasesên can leave the place [346] [293]

1. Meyer and Parkinson, Papuatypen, Plate 31, shows a group of Matasesên.

and visit their relatives and villages; but they may never show themselves to women without the hat and must always return to the âhbassa in the evening. If they want to bathe, then they do this at night on the shore or in the daytime at remote spots in the mountain rivers. During the whole time the Matasesên work for their Marau; they lay

frequently finger thick; it is simply knotted in back. In Buka and north Bougainville the women stick a bundle of dried foliage under this belt so that the genitals are concealed. Young girls as a rule do without even this clothing. Over this first belt frequently a broader belt smeared red with ochre is placed; it is likewise called mâvesi. It consists of strips of rattan laid next to each other, which are tied to each other with thin strands of thread in such a way that the rattan strips form the warp for the very carefully executed weaving. These belts are 5 to 8 centimeters wide; they are worn only by old and married women. In Taboroi on the east coast of Bougainville the married women wear large dried leaves of a fan palm, whose outer edge is embroidered with a delicate and broad pattern of dark fiber material; this apron is pressed firmly against the front part of the body with one hand when the wearer is walking or sitting. In a village inland from Taboroi I saw a very pretty genital apron on some women. It was made of fine fibers dyed red; a number of these fibers of eighty centimeters length were woven in the center -- for about ten centimeters of their length -- to form a cord of about the thickness of a pencil, and several of these strands were attached lengthwise to one another. The skirt is shoved underneath the belt and the woven part is then folded over the top. A few women were wearing over this genital skirt an even broader belt made of an approximately ten centimeter wide plant material (pandanus?); this was woven through with dark red fibers and wound several times around the waist.

Among the various clothing objects one must also name the umbrellas and parasols made of strips of pandanus leaves, which are used in the Bougainville Strait as well as in Buka. The rectangle of 100 x 60 centimeters which is made out of pandanus strips sewn together is folded lengthwise and sewed together at one end; to use it one places the upper sewed end over the head and lets the remaining part fall down across the back. This article of clothing is completely rain repellent. Sometimes it is made of natural-colored and red-dyed strips, and sometimes the edges or even the whole thing is worked with pretty patterns.

Jewelry is not extensively used. Natives like those of the northern Solomon Islands, who always have their weapons at hand and expend the greatest care on them, do not have a highly developed sense for bodily decoration. Gay-colored blossoms and foliage are occasionally used in the dances; a red hibiscus blossom in the black woolly hair is a favorite ornament of the young dandies. In addition, however,